443 rice, beans, karite butter, roasted peanuts sold in little heaps for one centime, raw peanuts, and all the spices for the sauce. Yarsé or Haoussa girls walk from group to group with small basins full of kola nuts, and chiefs and rich men buy one or two nuts which they usually share with their followers. Foreign traders sit under shelters of foliage or millet stalks and sell a few pearls, salt or copper bars, henna or blue dye, while bald-headed vultures hovering above the butchers point out their location to everyone. The meat on sale consists of a goat or sheep, sometimes a beef found dead in the bush or more rarely one slaughtered especially for the occasion. Some people bring chicks and occasionally a hen. This is about all that is to be found.

443 To these comestibles drink must be added. The women who sell
273 millet beer occupy a whole section of the market, and this section is not the least frequented nor the quietest spot. While butchers may be located by watching the vultures, it is possible to spot the tavern-keepers merely by cocking one's ears. Their presence is revealed by the cries, the beating of drums, the hubbub inevitably connected with a crowd slightly the worse for drink. The Mossi undoubtedly drink a lot of millet beer, but the beverage sold at the marketplace does not easily go to the head. The beer that is boiled again (tẽsé /sic/) is far more dangerous with its rather high percentage of alcohol, and hydromel (bésé) is even more so. The latter is made of honey and millet flour boiled in water, to which barm is added to induce fermentation. These two beverages are truly potent, especially when drunk
[579] alternately. This is why brawls occur rather frequently, and sometimes real battles in which people are wounded. These are drunkards' quarrels. Men are indeed the same everywhere, and how many fairs without a drunk or two are to be found in our own country? It must be said, however, that more intoxicated natives are to be met with in Mossi country than in France.

443 The market begins at about ten o'clock and usually closes at two; the important ones open around noon and last until nightfall. When we discuss the industries, we shall mention the other products which are sold there.

283 Weaving is the most widespread industry, the one that all men may
[284] practice and all do practice to some extent. The cotton is ginned,
462 and the thread prepared by the women. Delafosse, in his work on the Siéna, has described the process accurately: "When the cotton has been separated from the husk, the seeds are removed with an iron rod

285 The art of basketry, however, is exercised primarily to produce woven containers. These serve many purposes and come in all shapes and sizes from large wicker containers used to protect chicks against birds of prey and small wicker baskets for collecting refuse to baskets of plaited grass for carrying millet, rice, and most other goods. Some baskets are made with greater care, decorated with designs made by mixing dyed grasses and thin leather strips and edged with cowries.

● [462] Only the men do basketry, and only they work with leather; some
281 of them make leather objects which are almost artistic and very well sewn. Unfortunately the natives do not know how to tan skins properly, and their leather has no strength. The hide is simply stretched out and dried by the sun; sometimes it is briefly immersed in water containing tamarind bark. The hair is removed by pouring hot water onto the skin and then scraping it off with a knife. To make it softer, the skin is moved back and forth over a stake planted in the ground and slightly sharpened at the tip, or it is simply crumpled /57/ between the hands. When it has been softened, it is stretched once more to dry in the sun, held with small wooden pegs driven into the
[386] ground. It may be dyed red, green, or black with special herbs.

Some men make knife or saber sheaths; others specialize in the long gaiters which are tied to the belt and worn by every horseman in full regalia; still others make saddle rugs stuffed with kapok or cotton and decorated with designs. They also make the various parts of the harness: the leather strip which runs across the horse's chest, and the
294 large rug which covers its rump. Leather is also used to make all kinds
281 of footgear, from the mere piece of hide held to the feet by leather strips running between the big and second toes and all round the foot, to the Turkish-type slipper and the ornamented boots with spurs attached which are a natural complement to the long gaiters. Some of the shoemakers are truly skillful and could make quite satisfactory shoes if they had lasts and especially if they had better leather.

281 Hide is also used in the manufacture of belts adorned with cowries, pouches, amulets, bags which are sometimes nicely adorned, etc. The designs are usually made as follows: small leather strips of various colors are sewn onto a skin of solid color which serves as a base; more rarely, as in Morocco, the top layer of skin is removed.

462 The above-mentioned industries are performed exclusively by men, and any male individual may practice them. The preparation of gun powder and tobacco is also male work. The industries listed below,

462 on the other hand, are female prerogatives; every woman knows how to make millet beer, soap, karite butter, and kalro (soumbara) with varying effectiveness.

273 Millet beer is brewed with sprouted millet, which is boiled and reboiled in a volume of water proportionate to the amount of grain; yeast is added to the brew on the last day. The liquid is strained through twigs to remove the residue of millet. The more the beer is boiled, the stronger it is; when hops are added, the beverage recalls our own beer.

388 Soap is made with karite butter to which the ashes of millet stalks are added for potash.

252 Oil is extracted from peanuts, previously roasted and crushed between two stones; the women have no press and therefore lose a considerable amount of oil, but it remains in the residue, which is also sold.

Kalro is made from the beans found in the pods of néré /locust bean tree/. It has a strong and characteristic odor, but it enhances the sauce with a not unpleasant flavor.

463 The pottery, wood, and copper industries are carried out by specialists. This does not mean that only the members of a caste may exercise them, but that an apprenticeship is required which is not undergone by everyone, and that people bequeath to their children the secrets of the trade.

323 462 /58/ Pottery is chiefly made by women, although the men may also work with clay and actually often make jars (canari), while the women make the large jars which are used in brewing millet beer, small pots in which they cook sarabo and sauce, and shallow dishes which are used to serve food.

323 The molding and firing methods are similar. A shallow pit is dug into the ground, larger or smaller depending on the size desired for the jar. The walls of the hole are pounded smooth. The woman places in this mold the prepared clay, previously kneaded with the feet and any stones removed. The clay is slightly damp, and the pit is dusted with dry earth. The woman spreads the clay with a well-polished granite stone and makes it revolve so that every portion of the clay is worked between the stone and the pit wall. After a while, she obtains the jar she wants in the proper thickness.

When several potters live in the same village, as usually happens, they get together for the firing. The jars are marked and gathered in

5: Hammond E-5 (1954-1956) 1959
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they are so exclusively occupied with political or religious duties. In every case, they own fields and are dependent upon their produce for an important part of their subsistence.

Each Mossi village in the Yatenga holds a market every third day; markets operate in nearby villages on the intermediate days. There are few full-time merchants; men usually market their wares themselves and trade in items of European manufacture. Except for the sale of meat, it is a man's wives who sell farm produce. For marketing her husband's surplus millet, a woman receives a gift when the market closes.

Markets are most active in the early hours of the morning when meat and farm produce are fresh. By afternoon only a few merchants stay on, trying to sell their remaining produce to late-comers at greatly reduced prices. Social satisfactions derived from participation in the market are greatly valued; it provides an opportunity for meeting friends and kinsmen and for exchanging gossip and observations on one another's dress, the crops, and current political developments. The market is a place for making loans and receiving small gifts from kinsmen and friends, for flirtations and the arrangement of rendezvous, and for that casual sort of social interaction which is one of the principal pleasures of life in the Yatenga.

The Mossi farmer is dependent on the co-operation of the members of his lineage both for the success of his individual economic endeavor and for their support if his crop should fail. To be assured of this support, he must contribute generously to the maintenance of his position in the intricate network of rights and obligations which describes the relationship of the individual to his kin group. A constant exchange of visits and presents, ceremonial and economic assistance, and presence and participation in the affairs of the lineage are necessary to maintain his status within this group.

The nature of the social, economic, and emotional dependence of the individual on his kinsmen, his affinal relations, and his neighbors is such that his social well-being and economic success may properly be regarded as depending as much on his skill in manipulating this complex web of relationships as on his specifically economic endeavors. When a man decides to forego a second weeding of his fields in order to prepare presents and make the journey to the funeral of a kinsman, he is making a choice which, considered in the total context of the culture, is realistically in accord with his own economic best interest.

The farmer feels equally dependent on the deceased members of his lineage, the ancestral spirits (*kiemse*). If he feeds them a chicken, they may steal the soul from a neighboring stand of millet and bring it to enrich his own field. If properly treated, they can be depended upon to protect his shea nut trees from the high winds which might otherwise

234 We mentioned earlier the karyanga, which is gathered wild or cultivated for horses. It is given to them at the height of the winter season.

Many Mossi own dogs. They use them to guard the soukala, to hunt in the bush, or for consumption. In the latter case, the [262 438] animal is fattened. Dog meat was sold on Mossi markets in the old days, but the Yarsé, who are Moslems as we know, found it improper to exhibit dog meat alongside mutton or beef, and the custom was abandoned. Dogs are still killed inside the soukala, however, for consumption purposes.

[435] A dog is worth from 2 to 5 francs.

235 The Mossi have chickens and guinea fowl. The chickens are worth 250 cowries. The eggs are not sold.

It is the men who care for the chickens. They /492/ look in the bush for termite nests which they break to pieces so that the chickens may eat the termites. Sometimes, instead of one ration only, the chickens are issued two a day, one in the morning and one in the evening.

[435 462] The guinea fowl are less numerous than the chickens. According to their weight, they are worth from 250 to 300 cowries. Their eggs are eaten. It is the men who care for the guinea fowl as for the chickens.

231 The Mossi place beehives in the trees. The hives consist of elongated straw cylinders shaped like a tom-tom. One of the sides is completely closed, while the other is perforated to allow the bees to come and go.

231 237 These hives are placed in the trees at the time when the warm season begins (March), and then the honey is gathered every month except at the height of the rainy season, when the downpours are too heavy. The children are in charge of this. They climb the tree with a straw torch on fire, and frighten the bees away. Then they take the honey and come down. In order to separate the honey from the wax, the honeycombs are placed in a large canari full of water. Another canari is heated intensely, and its burning-hot base is brought close to the surface of the jar where the combs are floating. The wax melts and sinks to the bottom, while the honey floats. The wax is sold to jewelers, who use it in the [306] manufacture of copper objects made by the lost-wax process. It is

286 291 "This kind of braiding is not exported."

294 563 There are tailors as well as weavers among the Mossi. The tailor's trade, incidentally, is exercised in Mossi lands not only by the Mossi but also by the Yarsé and by some of the Haoussa who are settled in the territory.

294 Mossi tailors till the soil during the winter season and work as tailors during the dry season. Their fields net them more than their trade.

Most Mossi tailors do custom work. Cotton strips are brought to them, and they sew them into the required garment. Others purchase cotton strips, make them into various garments (skirts, cloaks, trousers, caps) and have their wives sell them at market. Those, however, are in the minority.

A cloak is called fougou in Mossi, a skirt fougoupoko from poko, "woman" and fougou, "cloak." Trousers are called koulouga.

/534/ Let us add that garment manufacture has remained a family industry in much of Mossi territory. Many Mossi can sew, and they make their own clothes by sewing up cotton strips. Let [462] us note here that as in nearly all of West Africa, it is the men who sew rather than the women. In this area of Africa, indeed, sewing is essentially a male occupation rather than a female one.

Now to present a Ouagadougou tailor, Mohammadi Bagaré.

He tills the soil and does nothing else during the winter season. He exercises his tailor's trade during the dry season.

He does custom work. Those who want a garment bring him cotton strips in sufficient numbers, and he makes the requested gar- [435] ment. He asks 1,000 cowries to make a large cloak, 500 for a small one, 200 for a skirt. To make a cap he asks only for one kola nut, which is worth 50 cowries at Ouagadougou. He takes 200 cowries for a pair of trousers.

It takes him five days' work to make a large cloak, two days for a small one, one day for a skirt, two days for a pair of trousers, one hour for a cap.

[412 439] His only working tool is the needle. Mohammadi uses European needles.

592 only one or two meters apart, close together. It is true that there
361 is sometimes a small plot within the séko....
171 The soukala or compound is called iri in Mossi, the hut rogo or dogo, and the soukala head irisoba (from soba, "chief" and iri, "compound").

462 We shall close this analysis of the Mossi family with a few notes
562 on the status of women and that of slaves.

First of all, Mossi women help with the tilling. They do not clear the fields, it is true, but they participate in all other field tasks along with the men. They do this only in the morning, however, since they spend the afternoon on household tasks or on their little individual plots, for they have small fields of large white millet, underground peas, beans, or peanuts.

They also do household tasks: they pound and crush the grain. Large millet or sorghum is, as we know, pounded first and then crushed, while small millet is crushed after being threshed.

462 The Mossi set their crushing stones in huge round clay /banco/
252 tables which are built outside the soukala and which are used by
412 the whole quarter. This is a strictly Mossi characteristic which is not found among the /558/ Bobo, Gourounsi, etc., in short, among any of the other groups who nevertheless use the same stones. Those large round tables are not high. They are about 1 or 1.20 meters in height and approximately 6 meters in diameter, with a correspondingly large circumference. The Mossi set in their crushing stones all around the circumference, and each table can thus hold ten, twelve, or even more. Every evening at nightfall the women of the soukala which are around it, women, young girls, etc., come together to crush their grain. They are usually in the simplest of garb, bare as the back of my hand, for the work is hard and demands a continuous back-and-forth motion of the arms, the upper part of the body, and the body as a whole.

To make those tables, they first build a circular wall to the desired height of the table, and then the whole inner space is filled up with earth almost to the top. This earth is pounded thoroughly, and then well-tamped casings are fashioned on the horizontal circumference in which are set the stones on which the crushing is done. The stones are firmly ensheathed in the clay, which is then allowed to dry.

462 252 412 Those large tables are called niénouga in Mossi, the stones on which the crushing is done are called péré, and the movable stones used for crushing are called nérébila "little néré"/.

171 252 412 We stated above that those large clay tables are peculiarly Mossi and are not to be found among the Bobo, Habé, or Gourounsi. Actually the latter, as we saw earlier, set their stones in small clay tables which are only 1 meter high and 1 meter in diameter and thus quite small, and which stand in every soukala inside each woman's room. They also make slightly larger tables, long ones that look like large earthen bathtubs of a sort or that even bear a certain resemblance to crude sarcophagi, and into which the stones are set. Those, too, stand within the soukala, in dark, dirty rooms. Sometimes, the Gourounsi merely set down their crushing stones under a shelter covered with wood and straw, built at the gate of their citadel-soukala. Three or four stones are placed upon two thick and solid parallel sticks which in turn are held /559/ about 50 centimeters from the ground on four solid forks thrust into the ground. In this case the woman must kneel down in order to crush the grain. I have observed this method chiefly among the Menkiéra, that is to say, in the northern part of the Leo residency.

462 To go back to female work among the Mossi. Along with the crushing of grain, they do the cooking, fetch firewood and water, do the gathering, prepare the products derived from gathering, etc. We saw earlier how those products are made, and we shall not go over it again.

252 171 Among the Mossi, the only known millet dishes are sarabout and vessala. Couscous is unknown. This is rather strange, since the dish thus called is known practically throughout West Africa.

Sarabout (the Mossi word) is what the Malinké and Bambara call tô, the Foulbé, Toucouleur, and Foulah niri, the Sarakolé souré, the Maure /Moors/ lisi.

As for couscous, the Malinké and Bambara call it baci, the Foulbé, Toucouleur, and Foulah lakiri, the Sarakole fouto, the Moors and Arabs couscous.

To or sarabout is prepared for immediate consumption. Couscous is prepared for relatively long storage.

252 This is how their methods of preparation differ. To make to or sarabout, one simply leaves the millet flour to cook in boiling water, stirring occasionally with a piece of wood or a spoon. To make couscous, on the other hand, one takes a canari, fills it with water, sets it to boil on the fire, and then puts the millet into a gourd which is perforated at the bottom and thus makes a sort of strainer. This gourd is placed over the canari where the water is boiling, and covered with a straw dish. The steam emanating from the canari comes through the holes into the gourd, and since the latter is covered the steam remains there a long time. The millet flour is thus cooked by steaming. At the end of a period of time, the gourd is removed and its contents are left to cool and to dry in the sun. Once the millet flour has thus been cooked and dried, it will keep /560/ almost indefinitely. It is eaten either with water or with milk, which is better, or else, if one has some meat, by boiling the latter and pouring the sarabout into the pot.

The Mossi may not be familiar with couscous, but they are familiar with vessala. This method of preparing millet consists of boiling the flour as it is boiled for sarabout. The difference lies in the amount of flour used. When the mush has been cooked it is allowed to cool, and then fresh or curdled milk is bought and mixed in with it. This kind of mush is made only for the purpose of mixing [171] it with milk. The Bambara are familiar with vessala and call it by name of fisan or finsan.

484 The Mossi, when they are traveling, often cook millet grains 253 which have not been reduced to flour. This is called honandourou-ki 171 ("cooked millet"). The Bambara call it niobalabala, the Foulbe m'bafna-gaouri, the Sarakolé ilé-n'kioro, and all these words have the same meaning. This method of preparing millet is quite unusual, and is resorted to only when the time or means to reduce millet grains to flour are lacking.

[462] Mossi women also make dolo (dama). To do this, they soak the 273 grains of large red millet in water for two days, and then expose them to the sun and crush them. The flour is boiled for two hours, and then strained and boiled in the necessary amount of water for a whole day. This is transferred to another canari and allowed to cool.

462 356 Beside cooking tasks, Mossi women have cleaning tasks. They sweep the huts and soukala with handfuls of straw, small primitive brooms 30 or 40 centimeters long. They wash and bleach clothes and make soap. Finally, it is the women who spin cotton and tamp the floor of the huts.

356 This tamping is done as follows. "The natives spread on the surface to be tamped a layer, 10 centimeters thick, of a special black earth that consists chiefly /561/ of ashes and humus resulting from the decomposition of plants and household refuse.

"Above this, the Mossi spread a second layer consisting of clayey ferruginous gravel, from 3 to 5 centimeters thick. The small pebbles are subsequently reduced by heavy tamping to very fine material. Then, the natives spread a little water over this material and tamp again. Once this is done, they allow the floor to dry.

"This procedure is repeated several times, but ordinary water is replaced with néré water (the latter resulting from the infusion in hot water of the fragments of néré fruit, dondo in Mossi) or water into which cow dung has been mixed. When the last tamping and the last drying have been completed, the natives pour néré water in large quantities onto the new floor.

"Finally, the last procedure consists of polishing the surface with flat stones." (Cahier des rapports of the Ouagadougou circle).

593 833 562 The duties of Mossi women toward their husband are as follows:

1. The fulfillment of the conjugal duty.

"The wife," says Moulins, "must never shirk her conjugal duty except when she is pregnant or nursing.

"Should a woman evade her husband from newlywed shyness or for any other reason, he would use at first all means of persuasion within his command, and especially beg the wife's relatives to have a word with her. Should their exhortations prove vain, coercion would be used by beating the woman or putting her in irons. Finally, should those means fail to bring the wife to compliance, she could be turned out by her husband."

593 562 2. Faithfulness.

"The wife must live with her husband. If she abandons the conjugal domicile, her spouse has the absolute right to force her to return. /562/ If she takes refuge with her relatives, the latter must

462 Women's tasks.—First of all, Mossi women help with the cultivation of the soil. They do not clear land for tillage, but during the winter season they do all the other agricultural tasks in competition with the men. Since they must also pound the grain, cook, and do other household tasks, however, they cannot work in the fields as long as the men. When there are several wives, they share the labor. Some devote themselves to housework while others work in the fields. When there are not enough of them to permit such a division of labor, they allow the men to leave in the morning and do not join them with the food until about 10 or 11 o'clock. After the meal and the noonday rest, they work with the men, but they leave the fields earlier to prepare the evening meal. Before returning to the village, however, the women work on their little individual plots, but only for a short time, while the men, after leaving the communal fields, linger in their own small fields until nightfall.

[252] Besides working in the fields, the women do household chores. They pound the grain in mortars and crush it on the crushing stones. We shall speak again about these mortars, pestles, and stones under "The Mode of Subsistence" /not translated/.

They do the cooking and prepare the various Mossi dishes which we shall describe later /not translated/. They go to get wood in the bush and water at the wells. /244/

Let us add that it is the women who pick the karite /shea/ nuts during the rainy season and the pods of the néré /locust bean/ in the spring (end of March, April). They, too, prepare the karite butter and the néré flour. They also brew dolo and, if need be, the various other drinks of which we have already spoken in the section on crops /not translated/ and to which we shall return under "The Mode of Subsistence" /not translated/.

[256 412] In addition to their cooking tasks, the Mossi women of Yatenga must perform cleaning chores. They sweep the huts and the whole establishment with bunches of straw tied in the middle with a rope. This makes a small primitive broom without a handle, 30 or 40 centimeters long. They launder the clothes and make soap. They spin the cotton, whereas the men weave it. Finally, it is they who tamp the earthen floors and walls of the huts with wooden clappers (in Mossi, silimpandé in the singular, silimpama in the plural) after adding néré water. We shall see later in "Mode of Subsistence (construction of the compound)" how this is done.

12:Skinner E-4,5 (1955-1957) 1962
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The migrants bring back all types of goods with them. According to Dufour: "Money as such is not brought back in very large proportion because manufactured products of the English colony (Gold Coast) cost less. Consequently, each year there is a great introduction of bicycles, sewing machines, fabrics". (Dufour 1956 : 140). One might add to this list kerosene lamps, zinc buckets, all types of wearing apparel, and all manner of household goods. An inventory of the common trunk of two returning migrants revealed the following merchandise: two kerosene lamps, two bottles of kerosene, two burnoose of black serge trimmed with pink silk, one white burnoose, two blue shirts, two khaki shorts, two tubes of Thermogene (a medicated rub), eight women's headkerchiefs, two Moslem fezes, two hand mirrors, two jars of Vaseline petroleum jelly, two pairs of sandals, one black scarf, packs of camphor balls, and one bottle of perfume. These goods represent the migrant's work over one season, from October to the following April, in the cacao fields of Ghana. Other migrants return with more, but few return with less. The actual value of these goods has been estimated by Dufour at about one billion francs C.F.A. per year. The custom duties which the migrants pay amount to more than 150 million francs C.F.A. annually—the sum they actually paid into the treasury of the Haute Volta in 1953 (Rouch 1956 : 139 ff.).

The migrants distribute to their relatives a good part of the goods they bring back, but a large proportion gets into the hands of other people either through the market or through more direct channels. Here is an example taken from my notes of March 24, 1956: "*Trading in bicycles:* Moussa gave Souliman a cow and an old bicycle for a new bicycle which Souliman had bought for 5,000 francs from a passing migrant. Souliman was trying to sell this same cycle for 6,250 francs, thus trying to make a profit of 1,250 francs just two or three days after he had bought it . . . Souliman slaughtered the cow which he received from Moussa and sold the beef to the local *restaurateur* at an additional profit. Souliman appears to be a sharp individual. He recently bought another bicycle for 5,000 francs from a migrant and resold it for 7,500 francs." This type of trading is not unusual, but the most typical articles resold by migrants in the local markets are lamps, worn shirts, shoes and other articles of clothing.

The growth of migration among Mossi men has led to a new type of commercial activity in the country. This is the selling of cooked food by the women to passing migrants. These women and young girls prepare food such as chicken, rice, millet balls, millet flour water and fried cakes which they bring to the principal thoroughfares to sell. Many of them arrive at the central village areas as early as four

12:Skinner E-4,5 (1955-1957) 1962
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443 sages to specific villages, to find the help needed in the event of a
571 fight, and finally to find an escape route by which one can leave in the event of trouble.

443 The vendors in the larger markets of Mossi country include Yoru-
463 ba, Hausa and other ethnic groups, many of whose members were
563 born in Mossi country and have never visited the land of their fathers. The lives of these people are usually centered around the markets; where the markets are held every day, many of the men, women and children of these foreign groups spend almost all of their lives at the
[439] markets. In marked contrast to the Mossi, they usually sell products of foreign provenience, whether African or European, and seldom deal in the local products. These vendors are tolerated by the Mossi and are valued for their commerce, but are always regarded as outsiders. And as outsiders the markets do not belong to them, but only
443 to the Mossi. Even so, the Mossi do not really like the larger markets.
829 True, one can buy all kinds of wonderful goods on the large markets, but to the Mossi, a market is more than a place where one goes to buy and sell, even though everyone who goes there tries to do some of both.

443 There is a marked division of labor among the vendors in a Mossi
462 market—a division which can be seen at its best on the local markets.
438 Here only the women sell cooked food, beer, millet, rice, peanuts,
439 shea-butter, tobacco, and all of the other locally grown vegetables and vegetable products, except cotton which may also be sold by a man. In contrast, women do not sell such local products as cotton cloth, hemp, jewelry, iron implements and leather goods, which are the province of the men. Only men may butcher and sell animals and meat in the market. And they alone control the commerce in foreign food articles such as salt and dried fish. Both men and women sell the valuable imported kola nut, but only men sell goods of European manufacture such as cigarettes, matches, sugar, mirrors and so on.
[857] Small girls sell calabashes of water to everyone, and small boys wander through the market selling single cigarettes, bundles of a few matches, single lumps of sugar, chickens and guinea fowls, and skewers of roasted meat.

443 There is little competition about someone else having "stolen"
437 a customer. The reason for this is mainly that every person in the market is a potential customer of everyone else. Normally, a buyer
432 simply moves from seller to seller sampling the goods if that is possible (some unscrupulous men can even get drunk in the process of "sampling" beer) and trying to get the best bargain. No seller would think of running after a customer, and customers seldom, if ever, move away from a vendor in the hope that he would be called back to be sold the article at a lower price.